2: Schaden--12 E-4,5 (1946-1954) 1962 SM4 Guarani SM4

101 /12 cont./
167
[114]

confusion between Kayová and the Mbüá, it is understood that the former advanced as far as the Lower Tibaji /Tibagi/ in their migrations.

• 619 114 In whatever manner, the Guaraní constitute a unity only in the sense of "tribe-nation," and not as "tribe-state," according to Malinowski's terminology (12).

12. /From p. 23 of the original source./ Malinowski, 1944, pp. 165-166.

101 186 Depending on the situation in which a subgroup finds itself, it will consider the representatives of one of the others as individuals of equal origin or not (13).

13. /From p. 23 of the original source./ I have not infrequently noted that the Mbüá of São Paulo made a controversy out of being considered "legitimate Guaraní," partly in order to define better their status as Brazilians before the authorities and the Lusitano-Brazilian population in general, but also partly because they considered themselves superior to the Ñandéva of the nearby villages, whom they call Txiripá ſ (or nickname them depreciatively "Xavánte"). In turn the Ñandéva of the coast, more prudently perhaps, call the Mbüá, as we saw, Txeinũ (my friend), and as for the Kayová they told me it was a matter of "other Guaraní," whom "we call Uũtxĩ." In a village in southern Mato Grosso, Amambai, I observed the frank hostility of the Kayová toward the Ñandéva, to the point that the latter ended up expelled by the former, without there being any objective reasons for it. The Kayová capitão /captain, chief, leader/ explained his attitude to me, saying: "Guaraní (i.e., Ñandéva) is no good when it is cold, is no good when it is hot, is no good when his belly is full and is no good when he is

/309 cont./

174 If they were under the authority of a powerful chief, the expedition
169 gained in cohesion and numbers. In no case must one see in
721 these migrations a national movement carried out according to
619 a pre-established plan and involving the whole group of Guarani tribes simultaneously. These Indians, like all in tropical America, have never had a very clear consciousness of their unity, and, even in the face of a common danger, the idea never occurred to them that similarity of language and culture might create a bond of solidarity among them. All the more reason why this individualism of the group or tribe was to manifest itself with particular acuity when a simple pillaging expedition was afoot.

174 The columns of Guarani warriors who penetrated into
721 the Chaco bush doubtless included only a few women. The
167 men advanced, walking in single file, bows and arrows in hand,
22 while several girls followed behind with baskets full of pro-
262 visions on their backs. If these ran out, the men hunted along
[411] the way or fished in the rivers, such as the Pilcomayo if they
[482] were following its course. When game or fish were lacking, they gathered fruit; palm cabbage, algarroba pods, and chañar fruit were there, which provided a substantial diet, but it was still necessary to choose the season when they were
[825] ripe, in order to travel. They watched the flight of bees in order to find honey, and they did not scorn certain insects or
167 their larvae. The problem of water was the only serious one;
721 it was solved by collecting what the caraguatá leaves held at
174 the base; they sucked the root of certain tubers (the /310/
271 sipóy (1) of the northern Chaco) and quenched their thirst at
824

[137]

1. This is a Bignoniaceae or Begoniaceae (?). This plant has the appearance of a liana whose bulb is full of fresh water. (Diccionario Chiriguano-Español y Español-Chiriguano, p. 192).

the small ponds encountered on the way.

/96 cont./ [Francisco Horta]

Among the agents of culture change of the Terêna and Kaiwá communities, we note the Francisco Horta Native Post, built in 1924-25, along with its school, whose teacher is now a woman missionary from the neighboring "Missão Evangélica Caiuá"; the Protestant mission itself, with its well-equipped infirmary, nursery for orphan children, church, and school, all of these annexes being situated on a land plot next to the entrance of the reservation; several "bolichos" situated on the chief ways of access to the aldea; the fazendas of the region, characterized by the maté industry, with Paraguayans and Kaiwá Indians from Francisco Horta /97/ working on its extraction; and naturally, the city of Dourados, which is only five kilometers away.

As a result of the persistent work of the missionaries, nearly all of the Terêna community call themselves Protestants. On the other hand, the infrequent visits of the Catholic padres of Dourados to the reservation are not sufficient to attract the Kaiwá, whose religious vitality, so well analyzed by Schaden (155)

155. Cf. Egon Schaden, 1954:159-170.

keeps them attached to their own traditions. And as a result of the Protestant proselytism, one notes in Francisco Horta--as in the other indigenous communities where "Believers" have settled--a certain social tension, manifested in the discrimination of non-Protestant individuals toward those who call themselves "Believers," whether Terêna or Kaiwá Indians. From what we were able to ascertain during our stay at the mission--where we were for five days--, the religious bonds were stronger among the Terêna and Kaiwá than the tribal bonds; that is, all of the "Believers," without consideration of tribal or ethnic origin, were united against those who did not profess the same creed.